2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16
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S 114 484 ch'uan, who had been settled there for more than 60 years. They, like the Mo-so who dwell in this gorge, do not live, as he says, in "caves à demi enfoncées dans le sol," but in houses built of stone. His map on plate 6 gives the trail as below the villages, while actually it passes above them and not along the river but at times 4,000 feet above it. The great Ta-shen-kou gorge, which the trail ascends and its eastern wall which it climbs in many zigzags, is not marked. According to him the trail leads only a short distance above the river. This is an impossibility. No one could walk along the Hu-t'iao-chiang or cross the Ta-shen-kou gorge without ascending it.

From Ta-ku, as well as from across the river, one can look up the tremendous gorge, and from the village of No-yü near the entrance one can look down it and obtain an idea of its grandeur, though not to the extent as if one actually travels through it. The quickest way to reach Bbĕr-ddĕr is by crossing the Yangtze at Ta-ku. Bacot gives us pictures of the inflated goatskin rafts by which he crossed, but not a single picture of the great gorge itself or of the renowned Hu-t'iao-chiang, nor of the villages in the gorge, as previously remarked.

As the northern part of the Chung-tien district is inhabited mainly by Tibetans no detailed description is here given, but the southern territory inhabited purely by Na-khi is dealt with in the following pages.

1. THE NA-KHI DISTRICTS OF HA-BA AND BBĔR-DDĔR (THE CHINESE HA-PA 哈巴 AND PEI-TI 北地)

S 131 The districts of Ha-ba and Bbĕr-ddĕr are situated in the south-eastern part of the Chung-tien triangle and rest on the Yangtze loop in the east; on the Ha-ba ndshĕr nv-lv peak of the Yü-lung Shan in the south; the Ta-ra mountain in the west and Pei-ti Shan (A-nà Ngyu Range) to the north. The massive limestone range of Gkŭ-dü also lies within the triangle.

S ST [184] The most primitive type of Na-khi, undisturbed since they first settled many centuries ago, dwell in this region. Here they follow their old religious 771 customs, which is a mixture of Shamanism and the pre-Buddhistic Bön religion of Tibet. There are neither lamas nor lama temples as in the Li-chiang district, nor are there any Chinese temples, for no Chinese live here.

[764] [755] An interesting feature is the total absence of graves in Bbĕr-ddĕr, for here the Na-khi still follow their ancient custom of cremating their dead. They take no medicines of any kind, but rely solely on their sorcerers to exorcize the demons of disease. They also practise in all its purity the ancient ceremony of *Muan-bpö* (Propitiation of Heaven). The district contains one of the S ST finest *muan-bpö d'a*, or sites for the *Muan-bpö* ceremony, situated in a beautiful grove of old oaks.

177 Their territory is most difficult of access and this has kept them isolated and unspoiled. They have not come in contact with the Chinese, but, unfortu- [579] nately, they are exposed in the north to Tibetan bandit invasion, and several times their villages have been reduced to ashes and their cattle driven off. S Being unarmed, they themselves fled into the hills to save their lives.

631 They are under the Chinese magistrate of Chung-tien, a town in a purely Tibetan district, but that official, when there happens to be one, usually flies

3: Hutson M-5 (no date) 1921 AF16 Southwest China AF16

plant, but with the snakes that come out about that particular season. 753 824

There is a small bamboo which grows on the hill-tops, whose root is black; when powdered this root is believed to cure persons bitten by a mad dog. The bamboos are also used as walking-sticks as it is believed that rabid dogs are afraid of this particular kind of bamboo. 755 753

When a dog has got rabies, it stops eating, drops its tail and pushes out its tongue, barks wildly, stiffens its neck and runs furiously; bites its own people and then runs outside to bite others. If it should bite at a person's shadow or sweep suddenly past anyone, they are in danger, and so is even the person who kills it, and must go through the treatment given for rabid dog bites. Nothing is said of these animals fearing water.

The poison from these bites is a terrible thing in the Chinese opinion; for they think the person bitten becomes impregnated with puppies and if these cannot be driven out with the fæces or urine, death is certain. The trouble may begin any time from seven to forty-nine days after the bite. But one is not reckoned safe till one hundred and twenty days have passed. When a person has been bitten the specialist is invited at once, who generally heals by contract. He expects nothing if the patient dies. The calf of the leg and flesh of the forearm are pounded by people in turn till the person is almost unconscious. This is done to bring the poison to a head. The mad dog is hunted and killed by some; the flesh taken and eaten, the skin made into a sleeping mat; the hair burned to ashes and applied to the wound, while medicine is taken every seven days for forty-nine days.

To dream of being bitten by a mad dog is believed by many to be as bad as the actual bite, and medicine is needed to counteract it. In fact, even to fear or see a dog of this kind is reckoned very dangerous and causes great superstitious dread.

When a person who has been bitten is getting sick, he becomes silent and the eyes become fixed, soon he barks like a dog, throws off his clothing and tears it to shreds, pulls out his hair, eats off his finger nails, runs off like a wild animal

3: Hutson M-5 (no date) 1921 AF16 Southwest China AF16

753 and bites people. At this period the strength is great and
755 no one can bind him. I have heard of them putting medicine down the throat of a rabid person by means of a bamboo tube and his getting well again.

To curse the mad dog is a special line of sorcery and when a person has been bitten he may use this method.

If a person has been bitten it is said to be very unlucky for anyone who speaks of it to him. During the 120 days onions, kidney beans, bean curd, chicken, eggs, fish and flour are avoided. The clanging of gongs or drums makes the patient worse.

This kind of trouble is looked upon by the Chinese as a retribution for the wickedness of three past generations and is classed with being killed by lightning or consumed by fire, bitten by a snake or devoured by a tiger.

Eclipses and Comets (日月食及彗星), *jih yüeh shih, sao hsing*

821 The heavenly dog is said to be a star known as *t'ien kou*
777 *hsing;* it eats the moon, causing eclipse.

Lo hou hsing (羅睺星) is a very unlucky star, which it is believed tries to devour the sun at eclipse times. The evil spirit from this star is said to have retarded the birth of Sakyamuni for six years.

In an eclipse of the sun or moon, it is believed that the Emperor or Empress, respectively, has lost virtue.

During an eclipse of the sun, a tub of water is placed in the full glare of the sun and the progress of the eclipse is watched in the water.

805 The official calendar carefully gives the dates of all
796 eclipses and particulars as to when they begin and finish. Previous to the eclipse a proclamation is issued calling upon the people to save the sun or moon. The official sets up an altar, and candles and incense are burned thereon while he prostrates himself and begs the restoration of the luminary to its normal size; the *chiao kuan* or head of the religious sects goes round the altar beating a gong till the eclipse is over. In each house an instrument for making a noise is used to